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*Letter from a Father to his Son on
the perfections of God.*

DEAR SON,

IN my former letter I attempted to establish you in the belief of a first cause of all things, of the being of an uncreated God, without which belief it is unnecessary to say or even think of what I shall now write you. The principal ideas in this letter flow from the substance of the other.

All things being made by God, we are enabled to learn from them his true character. They exhibit perfections which can belong to none but the Creator, and which place him before us in an infinitely exalted and amiable view.

But what benefit shall we receive, my son, if we search into and describe the character of the great Creator of the world and our hearts be opposed to him? We have, by nature, opposition of heart to God. Though you may now think you feel tolerably well pleased with him, yet if ever you are awakened to a sense of your state, you will find the most inveterate opposition, waked up in your heart against every exhibition God has made of himself in his works.

These effects will arise even from my present endeavors if your heart be opposed to God. If you attend, your understanding will be enlightened and you will be prepared to exercise love to the character of God should he ever renew your heart. And should it never be renewed, these endeavors will be means of vindicating the divine conduct toward you in that solemn and important day, when, my own and your state will be unalterably fixed. The justice of God in your condemnation will be evident when it appears you have continued in stupid opposition, notwithstanding your mind had been enlightened by these kind exertions. And the way will be prepared for every holy being to say amen, and to sing "Just and true are thy ways, thou king of saints," when your sentence shall be pronounced by the judge of all the world.

If we admit the idea that God is the Creator of all things we must believe he has infinite power. No power short of this could have created man, the earth on which he lives, and the vast bodies in the heavens above. We know that

no finite power can raise heaps of earth in mountains to the skies, or pile together ponderous bodies of massy rock, or make the unfathomable deep. No one ever saw finite power produce any thing that had no being before. A finite arm never gave existence to inanimate things, much less existence and faculties to animate and rational beings.

By the same kind of reasoning we must believe God has infinite wisdom. If we search the anatomy of the human frame, see the delicate and fine spun parts that compose it, and the necessity of every part being in tune to promote health and life, we are led to believe no finite wisdom created it or keeps it alive. But this is not more expressive of infinite wisdom than most, if not all the works of creation.

The same may be said of the world, of the regularity and order of the heavenly bodies, of the motion of the earth around the great centre, producing years and their several seasons, and on its own axis producing a regular succession of day and night, the earth being suspended and moving in the wide expanse, and in the rapidity of its motion all beings and things cleaving to its surface, among other things the ocean rolling its lofty billows and yet keeping its own limits, of the fruits and productions of the earth, of every plant and blade, every beast and reptile, and indeed of all the things we see. They show that the great Creator is infinitely wise. Finite wisdom can not make one kernel of grain to sprout, one blade to shoot forth, or one insect to live. Even the most simple things in creation outstrip it in an infinite degree.

If you yet suspend your assent, my son, think of men possessing a

soul. Think of the union of spirit and matter so that at the volition of one the other moves. Think that the body contains that which can call up the transactions of past years, stretch forward on the wing of imagination into futurity, contemplate and reason with precision, and communicate knowledge by speech, and say, if God who created him be not infinitely wise. The statuary may form images in the likeness of men. But can he form thinking images or were they ever heard to speak?

From the same source we learn the goodness of God, or his moral rectitude. If the perfections which have been mentioned exist in God separate from mere rectitude, he is a dangerous being, capable of doing infinite hurt. His moral rectitude or his goodness disposes him to bring about the greatest good of his kingdom, and makes his character infinitely lovely.

When we see the earth created for man's residence, producing objects to delight the eye and employ the mind, producing food for his table and sustenance for his cattle, see the elements so ordered that man can breathe and enjoy health, see him supplied with a suitable degree of light, visited with alternate periods of darkness suited for his retirement, nourishment and rest, and all things adapted to his convenience and happiness, we have sufficient evidence that God is infinitely good.

There are in the nature of things, motives to virtue and discouragements to vice, which should teach us that the great God of nature is a friend to the former and an enemy to the latter.

The moral rectitude of God, which may be discovered in nature, is what makes the impenitent heathen without excuse. The apos-

the Paul, in the first chapter of his epistle to the Romans, twentieth verse, saith, So then they are without excuse. They have no revelation of God's moral character but in nature, and their obligation to love and serve him is built on this alone. They therefore cannot be inexcusable for neglecting to love and serve God, if his moral rectitude is not discoverable in nature.

The scriptures represent that God's moral character is discoverable in his works. Psalm xix. 1. The heavens declare the glory of God : and the firmament sheweth his handy work. The glory of God is his moral character. Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, &c. The invisible things of God are his moral character, his holiness. This is clearly seen from the creation of the world or the things that are made.

You may think, my son, that the evils in this life, the pain and misery we endure will operate against the idea that there is evidence of divine goodness in nature. You may think there is more evidence from nature that God is malevolent than that he is good. It is true God permits pain and misery to be in his world. But if we consider the moral state of man, that he is depraved and deserving no good, we must suppose God to be good in bestowing upon him one favor, even if he brings upon him innumerable evils. Yea, considering his desert, if God show him no favor it will not prove that he is malevolent. Man may know he is a sinner and therefore deserving the indignation of God. He may see himself at the same time in the enjoyment of many favors, which

is enough to teach him that the God of nature is good.

You may also object to the idea, upon the supposition that it supercedes the necessity of a divine revelation and flings a weapon into the hands of deists against revealed religion. It is one thing to have divine goodness revealed in nature, and another for men to discover it. Man is so depraved that he never would discover the moral character of God from his works. The nations without divine revelation in the scriptures never have discovered it, and it has been owing to their depravity of heart. But this does not prove that it is not discoverable. If these nations were holy they doubtless would have discovered and rejoiced in the moral character of God in all his works.

Besides, the revelation in the scriptures is necessary to discover to sinners the way of salvation through Christ. Though we may learn that God is good from his works, yet we cannot learn that he will save sinners, or how he will save them. We may learn from nature that we do wrong and therefore deserve punishment. Our reason will teach us that our punishment should be proportionate to our crime, which must be infinite, sin being against a Being of infinite authority and who has an infinite right to our love and service. If infinite, how can we know, how can we even hope that God will save us. Though he may show us some favors, yet we do not know that he will hereafter. And if we should know that he would save us, we could discover no way for God to maintain the honor of his law and save sinners. That glorious plan which fills heaven with wonder and praise, which holy beings desire to look into, would be unknown to us. There therefore

is need of the divine revelation in the scriptures, notwithstanding God's goodness is discoverable from nature. This therefore is not a weapon in the hands of deists but against them. It is confuting them upon their own ground. It is acknowledging their premises and drawing a conclusion from them to their own destruction.

This God, my son, is my greatest joy. When I meditate on his character my feelings are in harmony with those expressed by the Psalmist and verified by Dr. Watts.—

"Were I in heaven without my God.
'Twould be no joy to me ;
And whilst this earth is my abode,
I long for none but thee."

What can be more lovely than a being of perfect rectitude possessing infinite power and wisdom ? It is impossible for him to do wrong. He will accomplish the best ends. He will be influenced to this by his goodness, and his wisdom and power will enable him to do it. There is perfect safety in his hands. O, my son, if you wish for happiness, love and confide in him. Renounce all other Gods and unreservedly give yourself up to the Lord Jehovah. The holy scriptures hold forth abundant motives for this. But without scripture, even from nature, you have evidence enough that it is your duty and that this is a ground of holy consolation. Without delight and confidence in this God, you may seek rest but will find none. If you do not settle down in awful security, you will spend your life in fruitless enquiries, will be perplexed and distressed, like the troubled sea that cannot rest, and when you die you will have no God, no glorious displays of divine beauty, and no ground of eternal joy. That you

may have the favor of this God is my ardent prayer.

Yours, &c.

PATER.

A tribute of praise to the Holy Spirit.

IT is observable that in the works of the Deity there is a beautiful progression. They are continually advancing to a higher degree of perfection, or to the completion of the idea of the divine mind, which comprehended all his works from the beginning. One event brings on another, that a third, and so on in endless succession, all verging to one grand point, all rising higher and higher, bringing more clearly into view the glorious character of the great Author. The works of creation were designed as preparatory to the still greater works of providence, as the design of building a house is that it may be inhabited. The works of providence contain a series which no finite being can comprehend. By creatures they must necessarily be viewed in parts more or less detached, yet they constitute one great whole, like so many links of a chain inseparably connected, or like the parts of a great building, all framed and compacted together with the most perfect symmetry and firmness. It is the same God, the same infinitely perfect and most glorious Being who is displayed through the whole.

As the work of creation was preparatory to the works of providence, of which redemption is the chief, so the work of redemption as wrought out by the Son incarnate, was preparatory to the work of renovation or making all things new by the Holy Spirit. As God created the world to be a theatre for the great work of redemption,

so the Son of God assumed our nature, obeyed the law, suffered and died, that there might come forth a new and more beautiful creation by the Holy Spirit.

When the persons of the Trinity are distinguished in their operations, the great work of making effectual application of the benefits of the Redeemer's purchase, is manifestly attributed to the Spirit. It is God the Spirit who arrests sinful men in their stupid and mad career down to eternal ruin, who convinces them of sin, and after effectually humbling them, acquaints them with the things of Jesus and leads them to embrace the Saviour. Thus by faith he constitutes a vital and most blessed union between perishing sinners and the Lord of glory. As the Spirit regenerates or begins the work of sanctification, so he effectually carries it on under all circumstances thro' life, and at length prepares the happy subject for glory complete and ineffable.

It is the glorious character of the same God which shines in creation, redemption and sanctification. But in redemption and sanctification, with the greatest possible brightness. Hence we read of the riches of the glory of his inheritance in the saints. This astonishing work of grace on the hearts of those who were chosen by the Father in Christ Jesus and fore-ordained unto eternal life before the world began, which is daily carrying into effect by the Holy Spirit, is the crowning point or grand issue of all the operations of the Deity of which we have any knowledge. And when it shall stand forth in all the perfection of Jehovah we may rest assured its glory and beauty will far surpass all which the eye of man hath seen or his heart conceived.

In order to this, every chosen vessel must be gathered in and rendered perfect both soul and body in the glorious likeness of the Saviour. All the members must be perfectly conformable to the head, must be brought into the most intimate union and be filled with all the fullness of God, as his spiritual, living and most glorious temple, in which he will delight to dwell forever and ever.

Since then the operations of the Holy Spirit on the hearts of sinners are so glorious to the Deity and so happyfying to man, they are worthy to be recorded and had in everlasting remembrance. Is there joy in heaven over one sinner that repenteth? Is the event viewed as of sufficient importance to be published thro' the heavenly world and doth it cause the holy angels and saints in glory to rejoice; and shall it be overlooked by the church militant? Verily so important is every instance of saving conversion that it is worthy to be proclaimed thro' heaven and earth, and to be celebrated thro' everlasting ages.

In this view authentic narratives of the revival of religion, or of the wonderful operations of the Holy Spirit in one place and another, are to be perused and contemplated with pleasure. They are to be viewed as a tribute of praise to God, and when thus offered up by those who love his appearing, they must ascend as sweet incense before his throne. They are the echo of his effectual call, and reflect back to himself the glory of his grace, which he is pouring into the vessels of his mercy.

They exhibit to the world the most incontestible evidence of the reality, excellence and importance of religion. As they are most powerfully calculated to awaken, convince and convert perishing sin-

ners, so perhaps no means are more frequently blessed to this end.

They are eminently calculated to quicken, edify, comfort and support the Lord's people. As their hearts are bound up in the prosperity of Zion, so no news can be to them so refreshing. In this way they become extensively acquainted with what God is doing in the earth. Their hearts rejoice and they give glory to God. By intelligence of this kind exhibited of late in Rippon's Baptist Register, in the London, Missionary, and Connecticut Evangelical Magazines, how is the revenue of Divine glory increased, how many thousands of Christians are made acquainted with the most gracious and wonderful works of the Spirit, and with those dear brethren and sisters whose faces they never saw in the flesh! What a foundation is thus laid for those delightful personal interviews among the redeemed, recognizing each other and recapitulating their particular histories, or the dealings of divine mercy in bringing them severally home to glory; which may probably occupy no small portion of the first ages of a blessed immortality!

The writer is aware of an objection which may be raised to an encouragement of publications of this kind, viz. There is such danger of imposition, and so many specious appearances prove abortive, that it is more prudent to leave all these matters in an undigested mass, and wait the decision of the great day. In answer to this objection, it is to be observed, that tho' no man can pretend with infallible certainty to determine the heart of another, yet these astonishing changes are manifestly wrought by the power of divine grace, which satisfy the mind of

every believer, and hardly admit of a doubt. Now should we forbear to notice such instances because possibly we may be deceived in some, we should neglect to acknowledge the finger of God when most conspicuous, and undoubtedly grieve the Holy Spirit. For if God the Spirit be indeed operating upon the hearts of some of the children of men in the manner supposed in this essay, it manifestly calls for the most grateful acknowledgments and the sublimest praise of heaven and earth. Should these hold their peace the stones would immediately cry out. Undoubtedly he designs to make his own efficiency so conspicuous in these operations that those who do not acknowledge him, must be sealed up under the condemning sentence of unbelief. Undoubtedly there are genuine marks by which a true work of the Spirit of God in the revival of religion in any place may be known, a denial of which would be very prejudicial to the cause. It would be yielding a point highly gratifying, no doubt, to infidels. But so long as there are any remains of the precious faith of God's elect on the earth, this point will never be conceded. It is ever to be remembered the present is a state of great imperfection. The wheat it must be confessed it little in bulk to the chaff, but blessed be God, there are some kernels, and for these we never can be sufficiently thankful. In the exercises of the soundest converts or the best saints on earth, there is a mixture. There will be false and impure affections mingled with those which are genuine, but shall we on this account throw away the whole? God forbid. Wherefore let God be praised for all his wonderful works, but

above all, for the gracious operations of his Holy Spirit.

PHILO.

How a person becomes justified by faith?

MESS'RS EDITORS,

IF you see fit, please to give the following a place in the Magazine.

NO person is justified before God, for the sake of any merit there is in his faith; though it be, in the gospel, a fixed term of pardon, reconciliation to God, and of eternal life; yet these precious benefits and inestimable favors are not bestowed upon any of the sinful human race, for the sake of any merit there is in faith. In the gospel, we are repeatedly said to be justified by faith; but no person is from thence to conclude, that any one is justified, for the sake of any merit there is in faith; but by it (faith) as an instrument and means, in special ordained of God as the believer's union to Christ, and interest in the saving blessings of his purchase: as the righteousness of Christ (the result of both his active and passive obedience) is the sole meritorious cause of the believing sinner's justification, as faith is appointed of God as the instrument and means of believers in Christ becoming united to him, and interested in his righteousness (the only meritorious cause of justification, and of all the saving blessings of the covenant of grace) in this sense only, I apprehend, any can be said to be justified by faith.

PHILALETHES.

Satan's perversion of the decrees and promises of God.

THE following statement of Satan's reasoning upon the decrees

and the remarks upon it, are submitted to the Editors of the Connecticut Evangelical Magazine.

Matthew iv. 5, 6.

"Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down: for it is written, he shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

IN this assault on the Son of God, the grand adversary was more artful and plausible, than in all his other temptations. He transformed himself into an angel of light, in conversing with Christ upon the decrees. He admitted the doctrine in full, and urged him to cast himself down, because it was written, or decreed, that the angels should have charge over him, and bear him up in their hands, so that he could not at any time dash his feet against the stones. The plain import of his reasoning with Christ upon the decrees, was this:—"You profess and claim to be the Son of God. I challenge and demand the proof. For if you make this high profession, and pretend to be the Christ, you must show a sign from heaven, or exhibit convincing evidence of your character and claims. Now if you be really the Son of God, and not an impostor, you will acknowledge this obligation on yourself, and comply with my proposal.—The decrees of God, your professed father, shall be the criterion, to try, whether you are in reality his Son. These are eternal and immutable. If God, by his absolute and unchangeable decrees, owns you for his Son, the matter will at once be decided. In his holy word, this particular decree

is written and revealed concerning the Messiah. "He shall give his angels charge over him, and in their hands they shall bear him up, lest he dash his foot against a stone." Now prove, by fulfilling this everlasting decree, that you are the Messiah. Cast yourself down from the pinnacle; and if the angels come and bear you up in their hands, I must believe and acknowledge, that you are the Son of God. This will be full and demonstrative proof, be your own witness, and the witness of God, your Father, to your profession and claim to be the Christ. His honor and your own, are equally concerned in the manifestation of your person and character. You cannot reasonably refuse to comply with the proposed trial; for it is obligatory on you to exhibit evidence of your divine mission; proof of your claim to be the Messiah, or otherwise, you ought to be considered and treated, as a vile impostor. If I were only in your situation, and there was such a decree concerning me, I should not refuse to satisfy any one in so proper and reasonable a request, but should be pleased myself, to have my father acknowledge me for his Son by his eternal decrees. I should not hesitate in the least, to take the flight; for whatever God has decreed and fixed, he is necessitated to fulfil in the minutest particular. He cannot lie; and therefore, cannot break his own absolute decrees. You need not indulge the least distant apprehension of danger in casting yourself down. The angels will as certainly come, and bear you up in their hands, as the everlasting and unchangeable decrees of God are certain of accomplishment. These decrees never were, and never can be broken by all the powers in

heaven, earth, or hell; but as soon as you even begin to descend; the angels will instantly appear, ease you in your passage down, and gently rest your feet upon the ground." Thus reasoned Satan the grand deceiver, upon the decrees, which he said, were written and revealed in the bible. But he reasoned no more absurdly from the doctrine, nor perverted scripture any more, than many of mankind do, at the present day. The following are their statement and reasoning upon the decrees.—
 "God hath absolutely and unalterably decreed and fixed all events and things from eternity to eternity, and hath unconditionally elected to salvation, all those, who will finally be delivered from the wrath to come: Therefore, if we are to be saved, we shall be saved, let us live in sin, or do as we please; but if we are to be damned, we shall be damned, let us do what we may."

The decrees of God, they state justly; but the conclusions, which they draw from them, are absurd. They reason upon them in a similar manner with Satan, the subtle adversary; and answering him, will equally answer them. The following remarks will show the deception and fallacy of Satan's reasoning with the Son of God upon the decrees.

1. The reasoning was his own, and like himself. He is a liar and deceiver, the father of lies, and the truth is not in him. Since his sin and rebellion against God, his constant object has been, to deceive. This liar from the beginning, is not to be credited, unless we are willing to be fatally deceived. Christ, our example and pattern, did not believe Satan, nor comply with his temptation, which is a clear proof, that his reasoning upon the

decrees was false, and is an admonition to us, not to believe his suggestions, nor comply with his subtle devices.

2. The reasoning was a temptation. Christ considered the matter in this light, and said, "Thou shalt *not* tempt the Lord, thy God." But if Satan's reasoning upon the decrees had been just, there would have been no temptation in it; and Christ might with safety have complied with his proposal, and cast himself down. The tempter knew, that he, as a man, would have dashed against the stones. This was his sole object, to tempt the Redeemer to kill himself.

3. Satan, in his reasoning upon the decrees, artfully perverted scripture, and left out a part of the passage, in which the doctrine was revealed. The passage which he quoted is in the ninety-first Psalm. "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." The part which he designedly left out, is, "to keep thee *in all thy ways*." This shows, that there was something for Christ to do; some way in which he was to go. When he was on the temple, it was not his way, to cast himself down, as the deceiver urged him. It was not decreed, that the angels should keep him in *that way*, and bear him up in their hands, if he had presumptuously thrown himself down, and tempted God.—They were to keep him in *his way*, that is, in the use of appointed means of preservation.

4. Satan, in his reasoning on the decrees, separated the means from the end. The scripture, in which the decree concerning Christ was revealed, connected the means with the end. The angels

were to keep him in all his ways. He was to use means to preserve his own life; and not use means to destroy it, as the tempter's reasoning implied.

There are two extremes into which men run, in reasoning upon the decrees. The one is, to separate means from the end, and run every thing into fatality. The other is, to deny the doctrine wholly, and run every thing into chance. The true decrees, as stated in divine revelation, are a middle course between these two extremes, and connect means with the end. In the decrees of God, the means are as necessary, and as much appointed as the decrees themselves.

"Created anew in Christ Jesus unto *good works*, which good works, God *before* ordained, that we should walk in them." The elect of God are said to be "chosen from the beginning unto salvation:" but how are they chosen, and through what means will they be saved? "Through sanctification of the Spirit, and belief of the truth." Their sanctification of the Spirit and belief of the truth come in, as means in fulfilment of their election, and are absolutely necessary to their salvation. Upon this ground, they are commanded "to give all diligence to make their calling and election *sure*, and to work out their own salvation with fear and trembling." From the word of God it is manifest, that the means and the end are inseparably connected in his universal and absolute decrees, and those, who separate them, and run all things into fatality, reason just as absurdly, as their father, the devil, did with Christ. "Ye are of your father, the devil, and his reasoning ye will use."

Before this subject is dismissed, it will be proper to take notice of

two ideas which naturally occur.

1. The doctrine of the decrees is a true doctrine. If the doctrine had been false, Satan would not have misrepresented and perverted it. This would not have been agreeable to his nature and object. He would by no means pervert false doctrines; but on the contrary, he uses all his influence to make men believe them. He often transforms himself into an angel of light, and takes true doctrines from the Bible; but before he leaves them, he mutilates and turns them into false ones by drawing wrong consequences and conclusions. This was the case in his temptation with the Son of God. His use of the decrees with him, is a clear proof, that the doctrine is true.

2. The subject affords a seasonable warning to those, whom Satan tempts by reasoning upon the decrees, and whose consciences he is quieting in lives of sin. His language to them is: "The decrees are eternal and fixed. If you are included in the election of grace, you will be saved at last; therefore, eat and drink; indulge yourselves without restraint in the gratification of your passions and inclinations, and take your fill of pleasures. But if you are destined to misery, you cannot help it, nor alter the case in the least; therefore, give yourselves no anxiety, or concern, about your future state, but enjoy as much happiness as possible, through life." Such persons are in a very alarming state; on the dangerous ground of the subtle adversary of souls. The decrees are emphatically, his strong hold. He used them in one of his temptations with Christ; and we may be assured, that he would use his most likely means to succeed with him. With-

out doubt, he more often succeeds with mankind, in this, than in any other way. Many at the present day, appear to be taken by him upon this ground, and strongly holden. Their mouths are full of the same kind of reasoning upon the decrees, which he used with the Saviour of the world. They are now led captive by him in the same way to ruin, in which thousands and millions of the human race have been before them; and unless a sovereign God have mercy on them, and dispossess Satan of his strong hold, they will ere long, to their everlasting sorrow, see the fatal deception of his, and their reasoning upon the divine decrees.

PROTEUS.

Nymphas to Sospater.

LETTER I.

DEAR FRIEND,

WHAT friend of Jesus, who that loves his name and wishes well to mankind, but must feel grief and a pious indignation in contemplating the zeal of the scoffer, to destroy the Christian religion, and to take away the key of knowledge? Who will not themselves enter into the kingdom of heaven, nor suffer those who are entering to go in. Like the old Pharisees, they compass sea and land to make proselytes, and are unwearied in their exertions to spread the poison of their infidel principles, far and wide. Ought not their zeal to put the friends of Christ to the blush, who have espoused the same glorious cause, which brought him from heaven, and yet are so very lukewarm, so very indifferent as to its success that it is almost hard to say whether they be friends or enemies, or to what camp they belong. Is

not this, my friend, lamentable? Especially when it is remembered that the glory of God, the honor of the Redeemer, the salvation of sinners, and the glory and the highest felicity of that kingdom which shall continue forever, are all concerned and inseparably connected with that truth which scoffers oppose and hate. When we consider the beauty, the sweetness, the excellency and infinite importance of that system of truth the Son of God testified by all he said, did and suffered, and sealed with his very blood; it would seem all its friends would be zealous and indefatigable in their endeavors to be possessed of it, and to have it dwell richly in their hearts; yea, more, that they would be indefatigable in their most vigorous endeavors to diffuse the knowledge thereof, far and wide, even to the ends of the earth. Indeed this is only to suppose what was real fact, when the sweet light of divine truth came into the world by Jesus Christ. The apostles and the first Christians seemed inspired with the very Spirit of their divine Master, and expressed the most ardent zeal to diffuse the heavenly light through the world. It is reported of the apostles, prophets, evangelists, pastors and teachers, that they went every where preaching the gospel; that their sound went into all the earth, and that the brethren were fellow-helpers to the truth, and gloriously exerted themselves for the furtherance of the gospel. It appears that every Christian church was a pillar of the truth which was inscribed upon it, to be known and read of all, that it resembled the sun, the light of the world. Blessed be God, this Spirit of Christ is not entirely gone from the world. There have been pleasing appearances of

it, in the glorious and yet too feeble exertions which have been made for the spread and furtherance of the gospel in our times. May there be more and still more, of this Christ-like Spirit, and may ministers and professors remember from whence they are fallen, and be led to imitate the fervor and ardent zeal of their divine Master and the first churches. When we remember the Son of God, a person of infinite dignity, become incarnate, lived, bled and died, to be the light of the world, to be a witness to the truth, and that all the interests of God and his holy kingdom are involved in it, we might expect all its real friends would burn with a pious zeal, that their souls would be inspired with the most fervent desires to do every thing in their power that the gospel might run and be glorified, and unnumbered millions who now sit in darkness, might see the heavenly light and walk in it. It would seem each one would be a Paul, ready to pass through many regions to proclaim the good tidings of great joy to all, to the utmost extent of his power. It would seem, like him, each one would be nothing moved by the most threatening dangers in his way. It would seem impossible the enemies of the truth should be more engaged to exterminate it from the world than its friends are to diffuse the sweet knowledge thereof far and wide. Yet alas! it is a sad fact, contrary to all supposition, the zeal of many of its friends, for its furtherance and support, bears no proportion to that of its enemies, for its utter extirpation. The former neither say or do any thing for the defence and confirmation of the gospel, compared with what the latter do for its extirpation. Many of the friends of revelation

are sleeping, while its enemies are all awake and doing with their might what they find to do. These things ought not to be so. Contemplating the present state of things, my head would be waters and mine eyes a fountain of tears, were I not myself stupid and unfeeling, plunged in the cares of the world and troubled about many things. I trust you more sensibly feel, and it is my earnest wish the Lord may grant you abundant communications of his grace and enflame your whole soul with love to the truth and an ardent zeal for its defence and furtherance. May you blush to come behind the scoffers of the present day in the zeal and the fervor of your endeavors, and may you sensibly feel your dependance on the Lord, for grace to direct and assist you. The cause in which you are embarked is indescribably grand and glorious—all heaven is on your side—the truth is great and will prevail.—Soon its weight like a rock will fall on its enemies and grind them to powder, while it will forever remain the broad foundation of the joy and consolation of its friends. That you may every day see more and more of its beauty, taste its ineffable sweetness and feel its energy and infinite importance, is the fervent wish of your affectionate friend.

A letter to a friend upon the subject of conversing with the sick.

Belfast, (Maine) Nov. 15, 1801.

DEAR SIR,

YOU doubtless recollect that I was on a visit at your house in the time of your son M——'s sickness. We all looked upon his case as very critical, and it was the opinion of the most skilful physicians you consulted that he could

never be relieved from his complaints, but must die in the compass of a few days. From a long acquaintance with the family and as long experience of their kindness, I felt deeply interested in their welfare and heartily sympathised with you in your affliction. I thought it must greatly mitigate your sorrow and comfort your mind, provided your child should give satisfactory evidence of repentance toward God, and friendship to his character and government. For in that case, your loss would be *his* greater gain. I therefore requested you to send for the minister, as you probably remember. He was accordingly sent for, and speedily came. As he was going to the apartment of your now deceased son, you requested him to say nothing about death, or upon the subjects of religion; not so much on account of his weakness, as the uneasiness it might give to his mind. I must tell you, sir, that I was greatly surprised at your request, since I supposed that you saw, and, in some measure, felt the importance of religion, especially on the near approach of death. The minister was as much surprised as myself. He immediately halted upon hearing your request, and returned the following answer: "I cannot see your son under this restraint. I must converse with him according to my best judgment; and I utterly refuse to see him, unless I have liberty to bring up to his view the all-important subjects of religion, to call his attention to the character and danger of the impenitent sinner, and to the obedience and blood of a crucified Saviour as his only hope. This is a duty I owe him as a fellow-creature, as a friend, and especially as one committed to my charge. If I neg-

lest this duty, and, in consequence of it, your son perish, my own conscience will give me no peace, and his blood, God will require at my hand." I thought that with this resolution, you very reluctantly allowed him access to your child. But I no less admired his answer and the spirit which it breathed than I was surprised at your request.

I am apprehensive that you have become one of those fashionable Christians, who wish to think favorably of the character and state of their dying and departed friends without any reason, and who wish to keep religion at a distance, in health and in sickness, in life and in death. However contrary to your opinion and practice, I am fully persuaded that this modern treatment of dying friends is only a refined scheme for landing them in destruction.

As you may again be placed in similar circumstances, please to allow me the liberty to suggest several ideas upon the subject, which now occur to my mind.

I thought that you placed your minister in a very disagreeable condition. Since he greatly loved and respected you and your family, he was very loath to give you offence by denying your request, or do any thing, by which you might suppose he forfeited your friendship. To grant your request, he must be unfaithful to his own conscience, unfaithful to your beloved son, and unfaithful to God. I should by no means wish to place any person in such an uncomfortable state, and I presume you will blame yourself when you reflect upon your conduct.

You cannot be insensible, sir, that we incur great guilt in tempting others to sin or to neglect duty. It is therefore worthy your serious

consideration, that you tempted your minister to omit what both he and yourself knew to be an indispensable duty. You endeavored to persuade him to be unfaithful. Your want of success can be no consolation to your mind, since it was your hearty desire to succeed, and you would have rejoiced in it. Due attention to this idea will surely prevent you from doing the like again in similar circumstances.

I observed that the attendants of your sick friend would frequently inquire of him about his feelings; whether he was in pain, or thirsty, and wished for drink or medicine; in what posture he would sit, and how he would lie. These questions he answered correctly, and often inquired concerning the affairs of the family and business of the farm. Wherefore the mention of death and religion was not omitted because he was unable to discourse or could not endure conversation. But could it be, sir, that you thought religion unimportant? You believe there is a holy and just God; that the soul is immortal and sinful; that there is a Saviour provided for such as trust in his merits, and that all who reject him by unbelief must perish. With these ideas upon your mind, how could you refrain from inquiring after the state of his soul, and exhorting him to repentance? And especially how could you refuse the pastor this liberty? You wished your friend to recover; and did you not wish his soul to be saved? The immortal part is infinitely the most valuable, and therefore the greatest care should be taken of it. We have reason to believe that seasonable and suitable conversation with the sick, upon subjects of religion has, in some cases, been a mean of exciting the attention, enlightening the

mind, and converting the soul to the truth. If there has been but one instance of the kind, the salvation of the soul is such an important object, that we should be justified in making it an universal practice to converse with the sick upon the things of the gospel. And we have also reason to fear that many have died senseless and stupid who might have been greatly profited by religious discourse. If one soul has perished through such neglect, it is a sufficient reason why serious conversation with the sick should never be omitted. To hide from them their danger, and let them go out of the world thoughtless and secure, without once calling their attention to the things of religion, is acting a most unfriendly and cruel part. This part you was acting, sir, with respect to your son, when you made the request to your minister we noticed above. If any human measures would probably prevent his repentance and salvation, and render his destruction certain, you doubtless adopted them in what you did. You was far from doing a friendly office to your child. You seemed to strip yourself of all parental tenderness and your conduct was like that of an enemy.

Perhaps, you will say, in excuse for yourself, that the physicians urged the necessity of perfect silence upon the subjects of death and religion, in order for a favorable operation of medicine. But, be serious, sir; is there one instance to a thousand, in which we have reason to believe that a sick man's recovery is prevented by calling his attention to the truths of the gospel? I have visited many people in their sickness and never have met with an instance, in which the efficacy of medicine was thought to be injured by this

cause. And supposing it were; is not the life of the soul of more worth than the life of the body. Allowing that we destroy one chance in ten for the recovery of our friend by conversing with him upon religion and by this means create one chance in a thousand for his salvation, we should be wise in doing it. For the soul is not only immortal, but capable of the sublimest happiness and the most exquisite misery, as durable as the soul itself.

It is likewise to be remembered, that the physicians who attended upon your son were unfriendly to religion. We are not therefore to be surprised that they cautioned you against speaking to him upon religious subjects. They wished to hear nothing about religion and see nothing of it in their patient.

I observed that I admired the answer of the minister to your request. I repeat it. For I think he manifested a suitable concern for the best good of your child, and felt his accountability to God how he discharged the duties of his office. And I would now put the question to your own conscience, Sir; How could he have answered it to himself, to his divine master and to your son, if he had neglected to call his attention to the things of his peace? Considering his place and business, would not such an omission of duty be an implicit declaration to the dying man that he was going to rest, however unfit for the kingdom of heaven? I am persuaded, Sir, that if you will speak the language, not of your heart, but of your conscience, you will join with me in this sentiment, that it is the indispensable duty of ministers to use their exertions to awaken the stupid sinner, on his death-bed, and summon his atten-

tion to the eternal concerns of his soul. The word spoken, *may* be a word in season which God may please to set home upon the heart. However you may affect to despise the idea of vital piety, and the danger of impenitent sinners, you must know, if ever you have read your bible, that a man cannot be saved unless born of the spirit of God. A moral change is necessary in every natural man to fit him for heaven. And this change you and I must experience or we both shall perish; yes, sir, perish forever.

I had the unhappiness to notice, that the *prayer* of your minister was no less displeasing to you than his conversation. He prayed that the sick might have grace to exercise patience, resignation, submission, repentance and faith. You thought such a prayer was discouraging and that he ought to have comforted your son by praying that he might *continue* to exercise these graces.

But have you not here also charged your minister foolishly. You must acknowledge that your son gave no special evidence that he was a good man. We will suppose he was not; which I fear was the case. If the clergyman had taken it for granted in his prayer that he was a saint would not your son have concluded with himself, I will calm my anxious mind and dismiss my concerns and enquiries; for the minister acknowledges that I am fit for heaven with my present feelings, views and character. This is the foundation of his peace. With this hope he leaves the world. But dreadful to relate! His hope perisheth. In the light of eternity he discovers his fatal deception. His minister deceived him. Instead of saving he has ruined his soul for eternity. Let me here ask you a question: In this case, would

not the blood of your son be justly required at the hand of the spiritual watchman? The dying sinner is like the drowning man; they both will catch at a straw to save them. Therefore it is dangerous to give him the least encouragement to hope without sufficient reason. Consider that the situation of your minister is most solemn and never complain of his faithfulness. But encourage him in his labors and may they be effectual to your own salvation and that of your family; which is the hearty desire and prayer of your affectionate friend

SHAPHAN.

An explanation of Isaiah xlii. 19, 20. In answer to the question in the Magazine, vol. 1. page 319.

“Who is blind, but my servant? Or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord’s servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.”

TO render an explanation of these verses profitable, it will be necessary just to mention the leading particulars of the whole prophecy, in the chapter. From the first to the tenth verse the prophet has described the office of the Messiah, and God’s promise to preserve him, and give him “For a covenant of the people, for a light of the Gentiles; to open the blind eyes” of all nations, and bring to an end the worship of graven images. From the tenth verse to the end of the chapter he calls upon Jews and Gentiles to praise God, for this unspeakable gift of his Son, mentioning in the 21st verse, God’s well-pleasedness in his righteousness, as an expiating sacrifice

for sin, magnifying the law, through his obedience and sufferings, and making it honorable for justice to pardon the penitent believer. Thus, the prophecy respects 1st, the office character of the great Redeemer; and 2dly, the obligations of gratitude, a sinful world owe to God for such an unspeakable gift.—In the 16th and 17th verses the prophet foretold the shame of the Gentile nations for their idolatry, and their conversion to christianity after this manifestation of Christ, in the flesh. “And I will bring the blind by a way that they knew not,” &c. That is, I will bring the long-blinded Gentiles by a way that they knew not, and make them a peculiar people of God, trusting in the Redeemer. “They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, ye are our Gods.”—He then in the 18th verse calls upon them thus to hear and examine the evidence of the gospel,—“Hear ye deaf; and look ye blind, that ye may see;” and takes it for granted, that, when thus divinely privileged, they would believe on the Lord Jesus. He then, by way of contrast, in the 19th and 20th verses turns from a description of the Gentiles to a description of the Jewish nation, foretelling their hardened obduracy, their unbelief, and their national rejection of Christ. “Who is blind, but my servant?” Answer, who is blind, but my servant Jacob—but the seed of Israel? That servant stands here for Jacob, and therefore for the whole Jewish nation, appears from the prophetic application of it, *Isaiah* xliv. 1. “Yet now hear, O Jacob, my servant, and Israel whom I have chosen.” And *Isai.* xliv. 2. “Or deaf, as my mes-

senger that I sent?”—Ans. Or deaf, as the high priest of the order of Aaron and the whole Jewish priesthood, my messenger that I sent to explain the law of Moses, and to explain the prophecies, to my chosen nation, respecting the coming and kingdom of Messiah? “Who is blind as he that is perfect, and blind as the Lord’s servant?”—Ans. Who is blind as the Jewish priesthood, who profess to have a perfect understanding of the nature and ends of the moral and ceremonial laws, and of all the prophecies respecting Messiah; and blind, as these servants of the Lord, who, as blind guides, instead of conducting the people, to whom they are sent, to the acknowledgment of Messiah, shall by a strange, blind zeal, harden them in unbelief, and in the rejection of him?—“Seeing many things, but thou observest not;”—Ans. Seeing a long series of Messiah’s miracles, in healing, by a word or a touch, diseases, which had for years baffled all human skill—in opening blind eyes and deaf ears—in feeding thousands—in casting out devils and raising the dead, from which astonishing and supernatural evidence, thou oughtest, as the Lord’s servant to have proclaimed Jesus to the people, the real Messiah; but, as if totally blind, thou observest not the amazing proof, but wickedly ascribest it to the agency of the devil. “Opening the ears, but he heareth not.”—Ans. Often going to hear him preach, and asking signs of his divine mission, as if willing to be convinced; but at the same time, paying no regard either to the purity and heavenly nature of the doctrines he taught, or the irrefragable arguments he adduced in proof of his divinity.—How descriptive this prophe-

cy of the real character of the Jewish nation, at the time of Christ's manifestation in the flesh! What people were ever so strangely blind, as the Jews, under all the means of knowledge they enjoyed? How astonishingly blind their Scribes and Pharisees, and chief priests, both to the real character of Christ, and to the abundant evidence he gave them of his mission from heaven! How amply were all the particulars of this prophecy fulfilled in their conduct!—Christ pointedly stiled them blind guides, answering to this prophetic description, Mat. xxiii. 16, 17. "Woe unto you, ye blind guides! Who say, whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind" &c. And verse 24th, "Ye blind guides, which strain at a gnat and swallow a camel." And he appealed to this, and to other prophecies of Isaiah, in describing their national character and rejection of him. Mat. xiii. 14, 15. "And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." A. B.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,
OBSERVING that copies of letters on religious subjects written
Vol. II. No. 9.

by females as well as others, are inserted in your Magazine, and perused with entertainment and instruction by your pious readers—I take the liberty of transmitting you extracts of three letters. They were written by a young lady, then living in Connecticut, soon after she had first experienced the comforts of religion, to her mother in another town. The accompanying influences of the Spirit of grace gave them effect, in her awakening and hopeful conversion. They are copied almost literally from the original, and the signature only is fictitious. Should they be thought worthy of a place in your Magazine, you have liberty to insert them.

LETTER I.

January 17, 1799.

THE tenderness and love you manifested when I was with you last, was very endearing. I wish to be ever grateful for the blessing of so good a parent still continued to me. Providence saw fit to deprive me of my father at an age too young to realize the worth of a parent. This loss I have long lamented, and alas! have often been so wicked as to secretly call in question the goodness of Providence in that particular. But, for that, and all my other innumerable sins, I hope thro' the merits of my Redeemer to be forgiven;—if not, God will be glorified. I feel, my dear Mother, that there is a sufficiency in Christ for every sinner, the greatest as well as the least; and it is intirely free, for every one that will come shall find mercy. I believe that all who perish, will find it was wholly owing to the obstinacy of their wills. We know, that by nature, the heart is totally depraved, and entirely opposed to all

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good. We are not willing that God should be on the throne, and have the power of casting off one, and saving another. But is it not just for God to do as he seeth fit with his own? We know he is infinitely wise as well as good, and therefore, that he hath adopted that plan which will best promote his own glory, and the greatest good of the universe. How unreasonable is it then, that we sinful, dependent creatures, should rise up and oppose it. Had we but a proper sense of what awfully wicked hearts we carry in our bosoms from day to day, I believe we should tremble and enjoy no peace till they were created anew by the sovereign grace of God. It is owing to *sovereign* grace that one soul is saved—it must be sovereign, or it is no grace at all. We certainly do not deserve mercy—we have forfeited all favor, and therefore have no imaginable claim. I feel, dear Mother, an ardent desire for the salvation of your soul and of the souls of my brothers and sisters, and of all my fellow creatures if consistent with the will of God, whether I share in his mercy or not. If he finally cast me off, he will do me no injustice.

That we might see the sinfulness of rejecting Christ, and be brought cheerfully to yield, and submit ourselves to him, lay down all opposition, and make it our chief motive to promote his interest—and that the dread of offending an holy God, might keep us ever watchful and prayerful, is the daily prayer, of your affectionate daughter.

FIDELIA.

LETTER II.

February 23, 1799.

DEAR MOTHER,

WHEN I hear and see the wonderful displays of

God's sovereign power and free grace, in this and the adjacent towns, I cannot but feel an earnest desire that the people in the place of my nativity may be remembered in the like manner. Their souls, however, in the view of an impartial Being, are no more precious nor worthy than the souls of others: But on our partial, selfish minds, our friends and relatives usually lie with the greatest weight. I am anxious to know your views and prospects of futurity. Our friends here conjecture you have obtained a hope, and enjoy the comfort of religion. I wish it might be true. I should rejoice to hear it of you all. Perhaps, I am not qualified to judge, but to me it really appears that in contemplating the perfections of Deity, the glorious character of the Redeemer, and in tracing out the beauties of the divine law, there is more solid satisfaction to be enjoyed in one hour, than in a thousand years of sensual gratification, were it possible to live so long.

I am sometimes filled with fearful apprehensions that I am deceiving myself, and building on a foundation that will not stand at the dread tribunal; but I have at different times, and for several days past, felt that witness within me, which serves to confirm and establish my faith, giving that delight and satisfaction which far surpasses all I have ever before enjoyed. I think I can truly say that my chief comfort lies in this, that there is such a perfect and glorious being upon the throne who will dispose of all things for his own glory, and the best good of the universe. I firmly believe that he is no respecter of persons—that he will bestow mercy on all who sincerely desire it, and can do no injustice to any of his creatures. I think the 9th chap-

ter to the Romans may convince any one that God hath power, and an absolute right to do as he will with his own ; and the longer we dispute it, the greater will be our condemnation. The most adviseable, most rational, and only safe way then for us, is to submit—give God the throne, and yield a cheerful compliance with his requirements. His law is holy, just and good, and his service is a reasonable service.—What monstrous wickedness then is it to stand quarrelling and cavilling with our Maker and Preserver ! I am astonished when I reflect how long I have been contending with God who should have the throne, that he should suffer me to live ; especially in a day when he is manifesting his glory and power in the salvation of sinners. My mind, this afternoon, has been deeply affected with a sense of the vile part I have acted towards the Saviour of the world ; when I consider how he left his heavenly abode, came down to earth, assumed human nature, suffered with patience every insult depraved nature could inflict, and even an agonizing death, to glorify the Father, and honor that law, by which we were justly condemned, the penalty of which would, otherwise, have been inflicted on all the human race ; but now thro' his merits, salvation is offered to all who will accept. Upon these reflections, if our hearts are not filled with humility, love, gratitude and admiration, great, indeed, must be our stupidity. Mr. B.—in a sermon, the other day, made this striking observation, that “ God made us and every thing we possess, gives us life, health and strength to enjoy the blessings he is constantly bestowing upon us ; but instead of making him suitable returns, we go and

dedicate ourselves, and all we have to the service of Satan ; telling him if he will live with us, we will never make a prayer, nor obey one of God's commands.” How shocking the thought ! Yet, I believe it is too true.

My kind love to all the children. Tell them that those truths which they so often hear from the pulpit and read in the bible, are eternal realities, and it is infinitely important that we attend to them now before the harvest is past, and it be forever too late.

Your affectionate daughter,
FIDELIA.

LETTER III.

March 9, 1799.

MY DEAR MOTHER,

I SIT down to write you with an anxious, aching heart. What shall I say ? If we are yet in a state of sin and death, there is no created being can afford any consolation. But we are called upon with the most endearing invitations to look up to Him who made us—who has a just right to dispose of us according to his own eternal purpose, and who hath graciously promised that none who come, desiring to be filled, shall be sent empty away. But if we will not apply to Him—there is no alternative—we must perish. Dear Mother, my heart bleeds for you. The critical situation in which I left you, lies with great weight on my mind. I recollect when, in much the same situation that you now are, Mr. G—— remarked to me that it was certain death to go back, and death to stand where I was, and I could

no more than die, if I yielded, and resigned myself up. We are in the hands of God, and ever shall be ; but the great affair is to be willing to have it so. God will accept of none but those who come voluntarily. If he should, how much would his glorious character sink in our esteem. How can we be so unwilling to put our trust in Him, who is the fountain and source of all happiness ? We know that to be separated from him implies perfect misery. Arguing then from reason only, why are we not prevailed upon, to try the experiment of unconditional submission ? It certainly cannot alter our situation for the worse, and possibly may lay a foundation for our eternal happiness. What advantage can arise from cavilling, and telling God that He made our hearts—they are such as they are, and we can't change them ? Surely, since we have such wicked hearts, and are inexcusable too, it is our wisdom to use every possible mean to search and find them out, and become thoroughly acquainted with their internal pollution—for unless we sensibly feel ourselves sick, we cannot feel the want of a physician. As it respects our criminality, the enquiry whence our wicked hearts are ultimately derived, is perfectly idle. It matters not who made them—while we know that we possess them—that we exercise them, and that they are totally depraved, and we never can enjoy a good conscience—never can be happy, until they are changed.

You have no earthly friend, however near, who can help you. The controversy is between God and your own soul ; and the change must be on your part, not his :—He is unchangeable. He is perfectly right ; and if you cannot

submit and become reconciled upon his terms, your case will be desperate, and the consequences, to you, most dreadful. You told me, Madam, that you have now become so old, and grown so hardened in sin, that there is no hope for you. This I boldly pronounce an artifice of Satan, designed to discourage and prevent your exertions. How many are called in at the eleventh hour ! You have no reason to be discouraged. In this world of hope, it is unreasonable, it is wicked to despair of mercy, because we are too old or too wicked to be forgiven. On the contrary, if you are arrived to the eleventh hour, there is the more need of greater exertion, and speedy application to the mercy of God. I wish, Madam, to have you try with all your might—you must try your own strength before you will be convinced that you can do nothing. O, my dear Mother, may you not reasonably take courage in persevering to seek after God,—now he hath come even into your own family. How much ought we to thank and praise Him, that he hath, as we hope, been pleased to open the heart of Lydia, and bring her out of the horrible pit and miry clay.—Blessed be his holy name, for all the wonderful displays of his mighty power and rich grace, in subduing the proud hearts of guilty rebels.

I can do no more than pray for you, nor can I do that, unless God give me an heart, which I hope he will grant for the Redeemer's sake. Do give yourself up cheerfully, and you will find that peace which is in no other way to be found. That this may be your happy case, is the daily prayer of your affectionate daughter,

FIDELIA.

A Narrative on the subject of Missions; and a statement of the Funds of the Missionary Society of Connecticut, to the close of the year 1801. Addressed by the Trustees of the Society to the Ministers and people of the State.

(Continued from p. 317.)

ABOUT the first of December, the Rev. *Jeremiah Hallock* returned from a mission of 16 weeks to the northern counties of Vermont. He preached in between 40 and 50 towns; assisted in the formation of 2 churches; baptized between 30 and 40, some of them adults; rode about 1000 miles; and preached on an average 6 sermons a week, besides attending a number of conferences. He remarks: "Christians are found more or less in every place; and in general they appear to have fresh anointings. There are at present awakenings in as many as 15 towns which I have visited. Several others have had revivals within two or three years past, where the precious fruits still remain. And in a number of other places there are hopeful beginnings; here and there one under conviction and the people in general more serious and attentive to meetings. The gospel chariot rolls, and the goings of the most mighty Lamb are evident in many places in the northern part of Vermont. Things appear on the reform; religion seems to be taking root; and the call for missionary labors is urgent and extensive. I say for missionary labors, because the situation of many places is such at present, I see no other way for them to have preaching. But if they can now have a little help, it is hoped that by the blessing of God, they will soon, in many places at least,

have matters prepared to settle the gospel, and be liberal contributors for its being sent to others."

During the past summer and fall, the Rev. *Job Swift* performed two missions of 8 weeks each, to the northwestern and northern parts of Vermont. Concerning his first tour, he writes as follows: "I preached once in the county of Bennington, 4 times in the county of Rutland, and 39 times in the counties of Addison, Chittenden, Franklin and Orleans. I attended frequent conferences, and baptized two infants and one adult. I should have preached oftener, but the latter part of the time people were extremely busied in their harvest. I rode about 800 miles. As I followed Mr. Bushnell in most of the towns I passed, except in the county of Orleans, there was but seldom occasion to administer the ordinances; as he had, but a short time before, administered in all or most of the churches that were formed on the field of missionary labors. In the county of Orleans, the settlements are new, and no congregational church formed; nor did the people think in any town which I visited, that there was a sufficient number of persons qualified to form a church. I think the encouragement for missionary labors great. God seems graciously to have owned the missionaries as instruments in the conversion of sinners, in the establishment of worship in many towns, the formation of churches, and their edification and increase. It is observed by people, that there is, in some towns especially, by their influence a reformation as to the observance of the sabbath, and other moral and Chris-

'tian duties. I trust the blessing
'of many ready to perish has come
'on the state of Connecticut, for
'their liberality to promote so
'good a design."

In his other tour, Mr. *Swift* preached about 50 times, in 23 different towns; attended a great number of conferences, admitted several members into churches; administered the Lord's supper 5 times; baptized 18 children and adults; and spent much time in conversing on experimental religion with people who were subjects of the awakening in towns where there was a revival of religion. In his letter to the Trustees, accompanying his diary, he observes: "I have not now confined myself to
'the newest settlements, but have
'labored principally in and about
'the towns where there are appearances of religious revivals;
'as here appeared to be the greatest call for missionary labors. I
'can inform you, for your comfort
'and joy, and that of all concerned in the business of missions,
'that the work of God is prevailing and spreading where you
'have sent missionaries. Numbers
'were called in the course of the
'summer, and the work appears
'to be spreading into many towns.
'Had those exertions been made
'years ago, I trust that many
'towns now broken would have
'been preserved in some degree in
'a state of union, and would probably now have been in the enjoyment of stated gospel ministrations."

"I have ever thought the plan
'of sending missionaries into our
'new settlements important, but
'it appears more so now; and I
'believe it is attended with most
'happy consequences. It will likely have influence for ages. It
'will be matter of joy to all pious

'people to understand the work
'of God is evidently prevailing in
'the counties of Addison, Chittenden and Franklin. Let this encourage the godly to pray and
'contribute to promote so benevolent a design. This is putting
'into bags that wax not old."

The Rev. *Jedidiah Bushnell* is still in the northern part of Vermont, or in the northern counties of New-York west of Lake Champlain. He went to Vermont in February last, intending to spend a few weeks there and then proceed to the western part of New-York state; but in consequence of a revival of religion in many towns in Vermont he judged himself called in Providence to continue in that state. He has labored there through the spring, summer and autumn. He has not as yet transmitted to the Trustees a particular journal of his travels and labors; but in a letter dated June 2, 1801, he gives the following general account of his mission to that time: "When I arrived at Tinmouth,
'I viewed myself upon missionary ground, and tarried and preached one week. After this I visited a number of the neighboring towns, particularly Middletown and Poultney, in both which places there is a revival. Then
'I directed my course north, visiting the towns as I passed along until I came to New-Haven, where I found an uncommon attention. Here I tarried a number of days, preaching, attending conferences and visiting from house to house. After this I went northeast to the mountain towns; where there are many valuable people, and probably they have been too much neglected by missionaries. Some sinners heard the gospel with tears in their eyes. Then I directed

' my course down Onion river almost to its mouth; then north again visiting most of the towns between the lake and the green mountain. In several of these towns I found an increasing attention."

In another letter, dated October 17th, Mr. *Busbnell* writes as follows: "The principal field of my labors this summer has been between Middlebury and Canada line. I have visited the mountain towns three times, and the islands in lake Champlain once. In the beautiful range of country between Middlebury and Canada line, there is a divine work of God in many towns. Some of the towns east of this range, upon the Green mountains, are also highly favored. I have been treated kindly this mission. The other missionaries speak the same language; and the great body of the people in this state feel grateful to the Missionary Society of Connecticut notwithstanding some few individuals may oppose their benevolent design and attempt to ridicule the whole business of missions."

These are all the missionaries that have been sent to Vermont the past year, excepting the Rev. *Solomon Morgan*, who entered on a mission to the northern part of the state about the 20th of December.

The Rev. *Joseph Badger* returned the first of the present month from a mission of 14 months to New-Connecticut, during which time he went over the whole of that country and visited every settlement. A particular narrative of his labors and travels he has not yet transmitted to the Trustees. He is reappointed a missionary to the same settlements and it is ex-

pected he will go out again, within a few weeks.

The Rev. *Ezekiel J. Chapman* left Hartford the beginning of November last, to go to New-Connecticut, there to labor as a missionary, during the pleasure of the board of Trustees. No intelligence has been received from him. Previous to entering on his mission, he was ordained to the work of the ministry, particularly as an Evangelist, by the association of Tolland county, at the request of the board of Trustees; Mr. *Chapman* being a licentiate of that association.

From the preceding account of missions to the new settlements, it will be seen that during the year 1801, upwards of 220 weeks missionary labor were performed.—The expense to the society for these missions is nearly 1400 dollars, which with 200 allowed to Mr. Bacon, and the charge for printing the narrative and some other small charges for postage and stationary, makes the whole expense of the Society for the year about 1650 dollars.*

The service performed this year is considerably more than in any preceding year; the liberality of the good people of the state having been such as to enable the Trustees to employ a greater number of missionaries. But altho much has been done in years past, much yet remains to be done; and it is hoped that the stream of liberality will

* Some persons, inimical to the cause of missions, have propagated a report, that much of the money contributed for the support of missions has been expended to pay the expenses of the Trustees, &c. In contradiction to this report, the Trustees assure the public that no officer of the Society has ever demanded or received a single cent for his services or expenses.

continue to flow, and to grow broader and deeper in its course. The field to be watered by this stream is annually becoming more extensive. The northern part of Vermont, the northern and western parts of New-York state and the northwestern part of Pennsylvania are rapidly settling. New towns are continually forming, and filling up with inhabitants, chiefly from the New-England states; and the tract of country thus settling is many hundred miles in extent. Many years must elapse, before the various obstacles to the regular establishment of the gospel, necessarily attendant upon all new settlements, will be so far removed as to render it unnecessary to send missionaries to them; or before it will cease to be the duty of a people, highly favored as the inhabitants of Connecticut are, to contribute to so important an object. The judicious, steady part of those new settlers feel the importance of being assisted in this respect. They are therefore urgent in their requests to be visited by missionaries; and during the past year the Trustees have received many letters expressing gratitude for past and earnestly soliciting future favors. It will also be seen, from the statement of the funds of the society, that many towns and private individuals have expressed their gratitude, not only by words, but by contributing, according to their ability, to further the benevolent designs of the society.

It has been said by some of the enemies of the cause of missions, that the missionaries spend too much of their time in large towns where the inhabitants are sufficiently numerous and wealthy to settle ministers. To this it is answered, that in many such towns, which have been several years settling, the

greater, part of the people from having been so long unaccustomed to religious worship, have become loose in their sentiments and morals, and greatly need to be warned of their duty, that they may be induced to adopt measures for the regular establishment of the gospel.

Another field of missions, daily becoming more extensive, which must be highly interesting to the inhabitants of Connecticut is the tract of country called New-Connecticut. This is settling principally by emigrants from this state; by people the most of whom carry with them an attachment to those religious institutions with which Connecticut has been so long and so happily favored. That this attachment should be continued, and that similar institutions should be established in that new country, as soon as may be, is highly necessary for the present and future welfare of our children, brethren and friends who have gone from us to people the wilderness. One powerful mean for the accomplishment of this desirable end; under the blessing of God, will be to send good missionaries to them to inculcate their duty upon them.—Another consideration which should induce the citizens of this state to contribute generously to this important object, is that it is in a sense but paying a debt they owe to those settlers. Are not our children schooled, in part at least, by the avails of the purchase money which has been paid for that land? And in what more suitable way can we make compensation to the settlers than by furnishing them with the means of obtaining religious instruction, until Providence shall place them in a situation to render our assistance in this respect unnecessary? Impressed with these ideas, the Trustees have determined to keep two

missionaries there for the present, and to add to this number as the settlements increase, provided the funds of the society shall be found to be adequate.

The Trustees feel tenderly affected towards the poor pagans on our borders, who are perishing for lack of vision. They wish to diffuse among them the light of the gospel, and thus to carry into effect one important object for which the Missionary Society was instituted. As yet however they have not been able to devise a plan which promised success. They are anxiously waiting for the leadings of divine Providence to point out to them a way to convey to some of the tribes the light of divine truth. They have given much attention to the subject; but the difficulty of obtaining suitable interpreters, without going to greater expense than the funds of the Society will admit of, is at present an insuperable bar in the way of sending missionaries to the Indians. There is a prospect that this difficulty will soon be in part removed. The Rev. *David Bacon* is at Detroit, where he has been since the first of May last, learning the Chippeway language; and while attending to this language, he is also aiding the general cause of missions, by preaching at Detroit and the neighboring settlements. He has likewise an opportunity, in that place, of forming an acquaintance with many Indian chiefs. Some of them have already given him encouragement, of affording him every assistance in their power, when he shall have acquired their language to such a degree as to be able to speak to their nation.

By a recent vote the Trustees have directed that Mr. *Bacon* and a young man attached to his family, who is learning the Indian lan-

guage, proceed on the opening of the spring to some settlement of the Chippeway tribe, and that he make known to them as far as his imperfect knowledge of the language will permit, the object of his mission; that he acquaint himself with their circumstances, manners and customs; that he deliver to them the talk composed by the Trustees and receive their answer; that he endeavor to instruct them in the first principles of religion, and make report to the Board of his proceedings and prospects.

It is devoutly to be wished that God would make them instruments, of leading many to a knowledge of himself, who are now worshipping they know not what.

The contributions last spring were much more liberal than they have ever been before. This shows that the people of the state are becoming more and more sensible of the utility of the object for which their alms are solicited; and it affords a pleasing prospect that as the demand for their charitable donations increases, their hearts and hands will be opened to meet that demand.

Of the balance now in the hands of the Treasurer, there is due to missionaries upwards of 650 dollars, and a much larger sum will be wanted before the contributions of next spring will be paid into the Treasury. This will greatly reduce the present balance.

The Trustees think it advisable to keep a considerable sum on hand; that if at any time there should be a call for an extraordinary number of missionaries, they may have it in their power to send them; and also, if any prospect should present itself of doing something effectual among the Indians, that they may not lose the opportunity for want of funds. When

therefore the people of the state consider that the field for missionary labor grows wider, that the call for missionaries increases, and that in our very extensive western country, which is yet to be settled, new and still more spacious fields will be opening, it is hoped that instead of diminishing they will increase their contributions the ensuing spring; and thus put it in the power of the Trustees, to comprehend a much larger circle than formerly, in their annual plan for missions.

Before closing, the Trustees would turn the attention of the ministers and people of the state to that God who hath the hearts of all men at his disposal, and who turneth them as the rivers of water are turned. It is owing to his divine smiles that the exertions of the friends of missions have been thus far succeeded. All our missionaries concur in representing the inhabitants of the new settlements as in general grateful for the exertions which are made on their behalf; and in many instances God has wonderfully blessed the labors of his missionary servants. His spirit has attended them: Sinners have been awakened and converted to God; and saints have been comforted and edified: The poor and destitute have had the gospel preached unto them: Churches have been formed in places which, but a short time since, were a howling wilderness: The desert and solitary place have been made to bud and blossom as the rose; and to become vocal with the praises of God and the Redeemer.—What a satisfaction must it be to the pious and benevolent to reflect, that the little they have contributed has, under the blessing of God, been the means of producing such

beneficial effects? And what a motive is this for continued and increased benefactions?

Let praise be given to God who hath thus graciously interposed to build up the kingdom of his dear Son, and to protect it when assailed by numerous foes. The enemies of religion are unremitting in their efforts to prevent its spread. At the same time, the friends of truth may console themselves with the reflection that God will maintain his own cause. He has pledged his faithfulness that the gates of hell shall not prevail against it; and, supported by this promise, his people, instead of desponding, should continually wrestle with him in prayer, and make those exertions which the course of events, in divine providence, shall point out as most proper for continuing the gospel where it is already enjoyed, and for propagating it where it is yet unknown. The multiplication of missionary societies in Europe and America, the zeal with which their members appear to be animated, and especially that spirit of prayer and supplication which God has poured out upon so many of his people afford the highest encouragement to hope that he will greatly prosper the missionary cause. While therefore the friends of Christ, in obedience to his command, pray that his kingdom may come, and his will be done on earth as it is in heaven; while it is their heart's desire and prayer to God for their brethren that they may be saved, let them generously contribute of their earthly substance to accomplish that object for which they pray. Then may they hope that their prayers and their alms will rise as an acceptable memorial before God; and that he will reward their labors of love with a

rich inheritance in the heavenly world.

JOHN TREADWELL, *Chairman*.
Passed by the Board of Trustees,
January 7th 1802.
Attest

Abel Flint, Secretary.

NOTE. *A statement of the funds of the Society for the year 1801, will be published next month.*

London Missionary Society.

THE Editors have lately received from their correspondents in London several numbers of the London Evangelical Magazine for the year 1801. They contain many things encouraging to the friends of religion and of missions. Some extracts from these will be published next month. The Editors now present to their readers the substance of a Report made to the London Missionary Society by the Directors in May 1801. This will show the state of their missionary establishments to that time, and the objects which then occupied the attention of the Society.

THE directors of the Missionary Society, by the good hand of God upon them, have brought their labors to another annual termination; and they now present a report of their proceedings, during the past year, to the general meeting of the Society; which, through the same divine goodness, is again permitted to assemble for the purpose of consolidating the strength and renewing the exertions of this important institution.

The real state of the Society will be best appreciated, when the directors shall have detailed its various concerns in the progress of this report. It is only necessary in this place to observe, that al-

though in the past year no new missionary stations have been formed to extend its operations, much intelligence has been received to animate its hopes and to guide its counsels; and it may reasonably be expected, that the benefits of experience, which are on all occasions great, will be found peculiarly important and useful to the Missionary Society.

The directors will now proceed to give an account, in order, of the missions established, by this institution.

Mission at Otaheite.

Since the last annual meeting, letters have been received from our brethren at that island: they bring intelligence to the 13th of January, 1800, and are peculiarly cheering, after the melancholy recital of the separation of their brethren, which had been previously received, and the painful apprehensions for their safety, which in consequence had been felt. If these preceding and seemingly calamitous circumstances are excepted, the mission to Otaheite presents views of an hopeful and encouraging nature. It has assumed consistency and order; it combines integrity of character, fortitude of mind, and fixedness of resolution, with a continued progression of effort, for the exalted purpose of presenting the doctrines of the blessed gospel to the acceptance of the perishing Heathen, and of exhibiting an uncorrupt example of their tendencies and effects, in their own characters and conduct.

The kind providence and the tender mercies of God have been remarkably experienced and warmly acknowledged by our brethren at Otaheite. The gloomy prospects and painful trials which they

anticipated, when the separation of the mission took place, of being plundered and dispersed among the Heathen, have been dissipated and prevented; and instead of these calamities, "they enjoy good health of body, peaceable habitations, and unmolested means of grace." When these circumstances are considered, it will appear, that our reduced mission at that island (at the date of the last letters which have been received) enjoyed as many advantages as can be expected in a Heathen land; and gave as great prospect of establishment and success as from their temporary residence and imperfect proficiency in the language and habits of the people, can reasonably be cherished.

The mission that sailed in the Royal Admiral, was prepared in circumstances of comparative darkness and uncertainty. The directors endeavored to act with prudence and wisdom in its equipment and destination; and altho' some variation would doubtless have been made, if the last dispatches from Otaheite and Tongataboo had been previously received, yet they hope that neither the number, the condition, nor the equipment of the missionaries will be found inconvenient, embarrassing, or useless; and that, under the continued auspices of the heavenly Protector, they have, before this time, joined their brethren at Otaheite, to promote with redoubled activity the work of God on that island, and to extend their exertions, at a suitable opportunity, to other islands in its vicinity.

In February last, the directors received letters from the missionaries in the Royal Admiral, dated at Rio Janeiro, 27th August 1800. So far, they had proceeded on their voyage; and except the death of Mr. Turner, Surgeon of the ship,

and the temporary but severe illness of some of the missionaries, in consequence of a malignant fever among the convicts, no circumstances of moment or of sorrow had occurred to them. Their journal gives a very satisfactory account of the commendable and profitable manner in which they employ their time: a great part of it appears to be spent in such exercises of devotion and improvement, as especially regard their intended missionary services.

Mission to Tongataboo.

Since the last general meeting, three of the missionaries who were left at that island, have returned to this country; two have tarried at Port Jackson; one has chosen to remain at Tongataboo (but in such a state of mind and conduct as to afford no expectation of any benefit being derived from his continuance there;) and the other three of our brethren have fallen victims to the intestine commotions of the island, and the ferocious dispositions of some of its inhabitants. The directors have deeply and seriously examined the brethren who have returned home, on the subject of their mission. The result has been, that they have to lament its unproductiveness, as well as its fatal and sanguinary termination. Still, however, they think that impressions favorable to the characters and the purposes of our brethren, have been made upon many of the natives of Tongataboo, which in the event of another benevolent visit being made to that island, may be found to have produced some fruit, though of an inferior nature and of inconsiderable growth, to his praise and glory, who has often seemed to make the blood of his beloved martyrs the seed of a future Church,

South African Mission.

The state of this mission, when the preceding annual report was made to this society, afforded the directors abundant matter for gratitude, and admiration at the goodness of God, and at the zeal and devotedness of the brethren who were then engaged in it. Since that time the four brethren, who sailed in May 1800, have arrived at the Cape, and have commenced their missionary labors in its vicinity; and three brethren from Holland, who took their passage in January last, have, it is hoped, reached the same destination. The mission to that part of the Heathen world has been thus continually increasing in its strength; and the directors are happy to add, that the last letters which have been received from thence, include a call for additional missionaries to labor in a field of increasing extent, and of encouraging expectations. The spark of missionary zeal which was wafted from this country to the Cape of Good Hope, appears to have been kindled into a flame in the bosom of our Christian friends at that station. Already it seems to have taken hold on the outskirts of Satan's kingdom; and with the continued assistance of its Almighty inspirer, it bids fair to spread its holy energies into some of the recesses of the infernal empire. The Missionary Society at the Cape, in August 1800, had no less than 1900 Heathen under their tuition, and since that time, the number has considerably increased. Our venerable friend Dr. Vanderkemp, was, in December last, still among the Caffrees. His trials appear to be great, his safety precarious, his situation lonely and cheerless, and his encouragement not so great

as might be expected from his exemplary diligence and zeal. Still, however, this missionary champion strengthens himself in his God, and patiently waits for liberty to visit his friends at the Cape; or for an opening in providence, that some of the brethren may be sent to him. May deliverance and success be afforded to this valuable and distinguished servant of our Divine Master!

The brethren Kicherer and Kramer, after having labored with acceptance and success in the country of the Boschemen, have agreed to go eight days journey toward the Great River, agreeably to an impressive and often repeated invitation which they have received from near a thousand Heathen of various tribes, who reside together; and who earnestly desire religious instruction. The brethren Anderson and Edwards are intended to reside among the Boschemen, to carry on the work which has been so propitiously begun. Brothers Lingen and Read are at present in Waggonmakers Valley, assisting the Rev. Mr. Van-Sulk, whose ministry is attended by about 300 Heathen, among whom there are, it is said, "many strong believers," and many others on whom the work of God appears savingly to be begun. At a suitable time these brethren are intended to assist Dr. Vanderkemp, in his labor among the Caffrees. Brother Tromp perseveres, with most commendable zeal, to instruct both Heathens and Christians. The efforts of our missionaries appear to be well supported by the kindness and generosity of the Christian friends at the Cape and its vicinity; and the Dutch ministers at several of the settlements, are laboring with diligence and success among their countrymen, and in the instruction

of the surrounding slaves and Hottentots. With such encouraging prospects, and in compliance with an earnest request from the society at the Cape for additional missionaries, the directors have determined to accept of three German brethren, who have offered themselves for the work of God in Africa; who are well recommended by the Rev. Mr. Strache, of Hatthausen in East Friesland, and who, at present, are receiving appropriate instructions under the Rev. Mr. Jänicke, at Berlin. The directors were authorized by a resolution of the last general meeting, to "enlarge the missions in Africa, and to establish such new ones as circumstances should render expedient." They have acted in the spirit of this resolution, and trust, that the provision of missionaries which they have made will not be thought to exceed the extent and importance of the work which the Providence of God appears to set before this society, for its patronage and execution.

East-Indies.

A letter, dated 5th August, 1800, has lately been received from Mr. Forsyth, the society's missionary in India. At that time he was well in health; had made considerable proficiency in the language of the country, and was about to begin a school for the instruction of the children of the natives. Mr. Forsyth appears to possess a true missionary spirit; and he exhibits fidelity and disinterestedness of character and conduct. The directors have long since been authorized to increase the mission to that part of the world; but circumstances have occurred to frustrate their desires and intentions. It is an object, however, which they think by far too important to

be forgotten or neglected; they are, therefore, continuing their enquiries and their correspondence for the purpose of obtaining suitable persons to assist Mr. Forsyth, or to labor in any preferable parts of India.

Twillingate, in Newfoundland.

Since the last general meeting, two letters have been received from the Rev. Mr. Hillyard, who is stationed at that place, under the patronage of this society. Mr. Hillyard's account is pleasing, encouraging, and satisfactory. He appears to labor with diligence in the work of his ministry, in the instruction of youth, and in catechizing children. Having visited some of the adjacent islands, he has recommended to the directors, that another missionary be sent from this Society, to preach the gospel at Fogo, Bonavista, and Green-Pond Island. This measure has been maturely considered; and it has been resolved to comply with Mr. Hillyard's recommendation, whenever a suitable person shall be accepted and qualified for the proposed station.

Mission to Canada.

The directors reported to the last general meeting, that two missionaries had been sent to Quebec, in compliance with several applications which had been received from respectable persons united in Christian society at that city; and which represented the province of Canada to be in a deplorable state, from the almost total want of religious institutions. Mr. Bentom and Mr. Mitchell, on their arrival at Quebec, met with kind reception and suitable encouragement; and after preaching alter-

nately in a place hired for the purpose, it was settled, that Mr. Bentom should continue his labors there, and that Mr. Mitchell should proceed to Montreal, in prosecution of similar services. By letters from Mr. Bentom, it appears that some circumstances occurred which, for a time, seemed to present an obstacle to his continued acceptance and usefulness; but his last letter, dated 4th November, 1800, is more satisfactory and encouraging, as it states that the hearers and subscribers at Quebec are on the increase, and that the cause of God is patronized by some very respectable inhabitants. On account of the subscription which has been raised for Mr. Bentom's support, it is presumed that his residence at Quebec will occasion little or no expense to this society.

The directors are sorry to report, that Mr. Mitchell's reception at Montreal was discouraging; and that, after having preached there about six weeks, without meeting with any patronage or support, or prospect of success, he thought it his duty to leave that city. Mr. Mitchell, it appears, made inquiries respecting the Indians in the vicinity of Montreal, with a view of endeavoring to be useful among them; but the information which he received was, on many accounts, so unfavorable to such an undertaking, that he thought it prudent to decline it, and to avail himself of a desire which some persons, at the bay of Chaleurs, (about four hundred miles from Quebec) had expressed, of having the benefits of a gospel Ministry. The directors suppose that Mr. Mitchell has proceeded to this settlement; and they hope he will prove faithful to his engagements, and successful in his labors.

Port Jackson, New South Wales.

The directors, perhaps, cannot strictly include this settlement among the number of those which are missionary stations; yet, as many of the missionaries returned thither from Otaheite and Tongataboo, and as some of them continue there to the present time, it is thought right to notice circumstances of such appropriateness in this report. The directors feel some satisfaction in stating, that the apparently calamitous providences which cast our brethren on the shores of New South Wales, have not been wholly unimproved, by those of them who could engage in ministerial offices. Messrs. Cover, Henry, and Hassell, have preached the gospel in many districts of the colony; alternately with beclouded expectations and sanguine hopes; but Mr. Cover having since arrived in England, and Mr. Henry having gone to Otaheite, it is feared that little, if any progress, has been made in conciliating the dispositions and converting the souls of the colonists. This indeed appears to be a work of mighty enterprise; for although no opposition can resist the energies of Almighty power and grace, yet it becomes us to consider and to act upon the appropriateness of human means; and in this view the profligacy and impiety of the inhabitants of the colony are represented to be so excessive and enormous, as to require ministerial ardor, fortitude, and patience, of the very highest kind and degree.

If it should please God to impress upon the hearts of any of his servants the duty and importance of undertaking a work of such peculiar difficulty, but affecting benevolence; and it should appear that the Holy Spirit of God has

endued them with suitable gifts and graces, the directors think, that the patronage of this society, to introduce them and to assist (if necessary) in supporting them, would be legitimate and beneficial exertions. Such a mission, in itself, must be regarded as an object of great interest, on account of the increasing state of the colony, and of the number of children that stand in need of learning and Christian instruction; besides which, it should be remembered, that in the event of a religious interest being, by the Divine blessing, established and enlarged at Port Jackson and the settlements in its vicinity, our missions in the South Seas may be visited with comparative frequency and facility; and be relieved, removed, supported, or enlarged (as circumstances might require) with peculiar advantage. It is therefore hoped, that these considerations, on a subject of manifest importance, will not be unimpressive on the minds of the present meeting, nor be unimproved in the deliberations of future directors.

At the last general meeting, two objects of great importance and of close connection with the designs of this society and the general interests of religion, were committed to the execution of the directors. They were authorized to take suitable measures for printing as large an edition of the Bible, or of the New Testament only, in the French language, as should appear to them necessary, with a preliminary dissertation on the evidences of its divine inspiration for the purpose of their being distributed in France and Belgium, by eligible and efficacious means. And they were also authorized to appropriate 500*l.* per annum to the improvement of a certain number of missionaries of promising tal-

ents and approved piety, by affording them appropriate instruction for the space of two years previously to their actual entrance on missionary duty; and to carry these measures into effect conformably to the report made on this subject to the said general meeting.

The directors have, subsequently, taken both of the above mentioned objects into their consideration; and are pursuing measures to carry them into effect.

The directors have now concluded a report of their operations during the last year, with respect to the missions that had previously been established by the society, and to such other objects as in their judgment are legitimate, benevolent and important. And they have presented such a view of the interests and efforts of this institution as they think is calculated to engage the attention, encourage the hopes, and animate the exertions, of every Christian, in behalf of a well-connected and greatly-enlarged work of God.

To cherish and increase a missionary spirit, by suitable representations of the pitiable state of Heathen and unenlightened countries, and the highly impressive duty of holding forth to them the word of life and salvation;—to employ with discretion, wisdom, and energy, such means and missionaries as the Providence of God shall present to their patronage and superintendence; and by a correspondence with every part of the Christian world to disseminate missionary knowledge, and to direct missionary efforts; these it is hoped, will be the continued objects of the Society's solicitude, and of the Directors future labors. Of the benefits to be derived from an enlarged and attentively cultivated correspondence with respectable

individuals and Societies in foreign parts of the world, the Directors think very highly. In the course of the past year letters have been received from America, Holland, and various parts of Germany, which evince, that by the dissemination of missionary intelligence, missionary zeal has been created and put in action. In America, several societies have been formed, and have commenced encouraging exertions for the purpose of instructing and converting the native Indians. In Holland and Germany similar institutions have been established; respectable and opulent individuals have offered their patronage and co-operation: this society has, in consequence, been supplied with some valuable missionaries; and at the present time six esteemed and suitably instructed missionaries are at Berlin, waiting the directors' acceptance of their offers to preach the gospel among the Heathen nations in Africa.

A missionary society, of great respectability and promising aspect, has also lately been formed at Tain and Inverness, in the northern extremity of Scotland.

Among other acceptable proofs of an increasing zeal for the introduction of our Saviour's kingdom among the Heathen, we notice, with satisfaction, the association which has lately been formed by several pious and respectable clergymen, and other eminent members of the Church of England, for promoting that object. These worthy characters being of opinion that their exertions as a separate and distinct society might be more beneficial than by an union with ours, (which comprehends other denominations as well as members of the establishment) have accordingly formed a missionary insti-

tution, whose operations are intended to be more especially directed toward the continent of Asia and Africa; our most ardent prayers shall be offered for a distinguished benediction on their zealous endeavors; and we trust we shall have to unite our thankfulness and joy on account of their abundant success. The energies of Christians of every name are demanded in a field so bounded in extent and important in its consequences; and we indulge the hope that every minister especially, who feels the immense importance of this cause, will impress upon his congregation and connection a proper attention to this subject, that we may be furnished with an adequate supply of faithful and devoted men, who are desirous of introducing the gospel among the Heathen nations, and possess the self-denial, patience, and other qualifications which are requisite for so ardent a work.

From such a widely extended foundation of substantial knowledge and enlightened zeal, a superstructure of eminent worth, of a durable nature, and of divine efficiency, may reasonably be expected; and no human means (than those just mentioned) seem better calculated to bring about that universal diffusion of piety and happiness, which being predicted in "the sure word of prophecy," shall certainly be accomplished;—"when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Religious Intelligence.

IMMEDIATELY on hearing of a revival of religion in Kentucky, sundry efforts were made to obtain correct information, from those who had been eye witnesses

of the scene. The following communications are the first that have been received. They are given to the public, leaving all to judge for themselves. Many will applaud, many will condemn—let him that judgeth do it in the fear of God.

The following is an extract of a letter from the Rev. Archibald Alexander, President of Hampden Sidney College in Virginia, to the Rev. Nathan Strong, Hartford. Mr. Alexander is a gentleman of eminent science and judicious piety, and by his late tour through New-England, became known and beloved by many of our Christian Readers.

Prince Edward, Jan. 25, 1802.

REV. AND DEAR SIR,

I HAVE deferred writing until this time, that I might have it in my power to communicate some authentic intelligence of the extraordinary revival of religion which has lately taken place in Kentucky. The inclosed letter was written to me, by the President of Washington Academy, in this state; who visited Kentucky for the very purpose of examining into the nature of the remarkable religious appearances which existed there. In this inquiry he obtained complete satisfaction, and now entertains no doubt of its being a glorious work of God, as you will see by the contents of his letter. I scarcely know a man on whose judgment, in a matter of this kind, I could more confidently rely than upon his. Possessing a clear, discriminating mind, and rational piety, he was in as little danger of being deceived by delusive appearances as any other person with whom I am acquainted. You will however judge of the narrative for yourself, and may

make what use of it, you think proper. I have sent it with a view to its publication in the Evangelical Magazine, if the Editors think it would be useful to the public.

In N. Carolina a revival attended with similar appearances, has lately taken place, chiefly amongst the presbyterians. I am not able to furnish you with the names of the counties or congregations, but I am informed it has extended over a tract of country about twenty miles square. The congregations are nearly as large, and instances of falling down as common as in Kentucky.

In this state, religious appearances are something better, than when I left it. At Christmas a number of ministers of different denominations, met together in the county of Bedford, to consult upon the best measures for uniting their efforts, in defence of Christianity against the torrent of vice and infidelity which threatened to overflow the land. Their meeting was remarkably harmonious,—prejudice and party-spirit seemed to have no place amongst them, but with one accord they consented to a scheme of friendly intercourse, and general union. Whilst they were together many sermons were delivered, and the effect was great—An uncommon awakening has taken place amongst the people in that neighborhood—and it is hoped a revival of true religion has commenced.

Washington Academy, Jan. 1,
1802.

REV. AND DEAR SIR,

I NOW sit down, agreeably to my promise, to give you some account of the late revival of religion in the state of Kentucky. You have no doubt been informed

already respecting the Green-River and Cumberland revivals. I will just observe, that the last is the fourth summer since the revival commenced in those places, and that it has been more remarkable than any of the preceding, not only for lively and fervent devotion among Christians, but also for awakenings and conversions among the careless. And it is worthy of notice, that very few instances of apostacy have hitherto appeared. As I was not in the Cumberland country myself, all I can say about it depends on the testimony of others; but I was uniformly told, by those who had been there, that their religious assemblies were more solemn, and the appearance of the work much greater, than what had been in Kentucky. Any enthusiastic symptoms, which might at first have attended the revival, were greatly subsided, whilst the serious concern and engagedness of the people were visibly increased.

In the older settlement of Kentucky, the revival made its first appearance among the presbyterians last spring. The whole of that country about a year before was remarkable for vice and dissipation; and I have been credibly informed, that a decided majority of the people were professed infidels. During the last winter appearances were favorable among the baptists, and great numbers were added to their churches.—Early in the spring, the ministrations of the presbyterian clergy began to be better attended than they had been for many years before. Their worshipping assemblies became more solemn, and the people after they were dismissed shewed a strange reluctance about leaving the place. They generally continued some time in the meeting-houses, and employed them-

selves in singing or religious conversation. Perhaps about the last of May or the first of June, the awakenings became general in some congregations, and spread through the country in every direction with amazing rapidity. I left that country about the first of November, at which time, this revival in connection with the one on Cumberland had covered the whole state of Kentucky, excepting a small settlement which borders on the waters of Green-River, in which no presbyterian ministers are settled, and I believe very few of any denomination.

The power with which this revival has spread, and its influence in moralizing the people, are difficult for you to conceive, and more so for me to describe. I had heard many accounts, and seen many letters respecting it before I went to that country; but my expectations, though greatly raised, were much below the reality of the work. Their congregations, when engaged in worship, presented scenes of solemnity superior to what I had ever seen before. And in private houses it was no uncommon thing to hear parents relate to strangers, the wonderful things which God had done in their neighborhoods, while a large family of young people collected round them would be in tears. On my way to Kentucky, I was informed by settlers on the road, that the character of Kentucky travellers was entirely changed; and that they were now as remarkable for sobriety as they had formerly been for dissoluteness and immorality. And indeed I found Kentucky, to appearance, the most moral place I had ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country; and some deilical char-

acters had confessed, that from whatever cause the revival might proceed, it made the people better.

Its influence was not less visible in promoting a friendly temper among the people. Nothing could appear more amicable, than that undissembled benevolence which governs the subjects of this work. I have often wished, that the mere politician or the deist could observe with impartiality their peaceful and amicable spirit. He would certainly see, that nothing could equal the religion of Jesus for promoting even the temporal happiness of society. Some neighborhoods visited by the revival, were formerly notorious for private animosities and contentions; and many petty lawsuits had commenced on that ground. When the parties in these quarrels were impressed with religion, the first thing was to send for their antagonists, and it was often very affecting to see their meeting. They had both seen their faults, and both contended they ought to make the acknowledgments, till at last they were obliged to request one another, to forbear all mention of the past, and to receive each other as friends and brothers for the future. Now, sir, let modern philosophers talk of reforming the world by banishing Christianity, and introducing their licentious systems; the blessed gospel of our God and Saviour is shewing what it can do.

Some circumstances have concurred to distinguish the revival in Kentucky from almost any other of which we have had any account. I mean the largeness of their assemblies on sacramental occasions—the length of time they continued on the ground, in the exercise of public or private devotion—and the great numbers who have fallen down under religious impressions.

On each of these particulars I shall give you some remarks.

With respect to the largeness of their assemblies. It is generally supposed that at many places, there were not less than eight, ten, or twelve thousand people. At one place called Cane Ridge meeting-house, many are of opinion there were not less than twenty thousand. There were an hundred and forty waggons which came loaded with people, besides other wheel-carriages; and some persons attended who had come the distance of two hundred miles. The largeness of these congregations was a considerable inconvenience. They were too numerous to be addressed by any one speaker. Different ministers were obliged to officiate at the same time at different stands. This afforded an opportunity to those who were but slightly impressed with religion, to wander backwards and forwards between the different places of worship, which created an appearance of confusion and gave ground to such as were unfriendly to the work, to charge it with disorder. There was also another cause which conduced to the same effect. About this time the people began to fall down in great numbers under serious impressions. This was a new thing among Presbyterians. It excited universal astonishment, and created a degree of curiosity which could not be restrained. When people fell down even in the most solemn parts of divine service, those who stood near were so extremely anxious to see how they were affected, that they frequently crowded about them in such a manner as to disturb the worship. But these causes of disorder were soon removed. Different sacraments were appointed on the same sabbath which divided the people; and the falling down

soon became so familiar as to excite no disturbance. I was in that country during the month of October. I attended three sacraments. The number of people at each was supposed to be about four or five thousand; and every thing was conducted with strict propriety. When persons fell down, those who happened to be near took care of them, and every thing continued quiet till the worship was concluded.

The length of time the people continued on the ground was another important circumstance of the Kentucky revival. At Cane-Ridge the people met on Friday morning, and continued till Wednesday evening, night and day without intermission, either in the public or private exercises of devotion; and with such a degree of earnestness, that heavy showers of rain were not sufficient to disperse them. On other sacramental occasions, they generally continued on the ground till Monday or Tuesday evening. And had not the ministers been exhausted and obliged to retire, or had they chosen to prolong the worship, they might have kept the people any length of time they pleased. And all this was or might have been done in a country, where, not a twelve-month before, the clergy found it a difficult matter to detain the people during the common exercises of the sabbath. The practice of camping on the ground was introduced, partly by necessity, and partly by inclination. The assemblies were generally too large to be received by any common neighborhood. Every thing indeed was done which hospitality and brotherly kindness could do, to accommodate the people. Public and private houses were both opened, and free invitations given to all

persons who wished to retire. Farmers gave up their meadows before they were mown to supply the horses. But notwithstanding all this liberality, it would in many cases have been impossible to have accommodated the whole assembly with private lodgings. But besides, the people were unwilling to suffer any interruption in their devotion, and they formed an attachment for the place, where they were continually seeing so many careless sinners receiving their first impressions, and so many deists constrained to call on the formerly despised name of Jesus. They conceived a sentiment like what Jacob felt at Bethel, when he said, "Surely the Lord is in this place—this is none other but the house of God, and this is the gate of heaven."

The number of persons who have fallen down under serious impressions in this revival, is another matter worthy of attention. And on this I shall be the more particular, as it seems to be the principal cause, why this work should be more suspected of enthusiasm, than some other revivals. At Cane-Ridge sacrament (the place mentioned above) it is generally supposed, that not less than one thousand persons fell prostrate to the ground, and among them were many infidels. At one sacrament which I attended in that country, the number that fell was thought to be upwards of three hundred. Persons who fall are generally such as have manifested symptoms of the deepest impressions for some time previous to that event. It is common to see them shed tears plentifully for about an hour. Immediately before they become totally powerless, they are seized with a general tremor; and sometimes though not frequently, in the moment of falling they utter one or two piercing

shrieks. Persons in this state are affected in many different degrees. Sometimes when unable to stand or sit, they have the use of their hands and can converse with perfect composure. In other cases they are unable to speak, their pulse grows weak, and they draw a hard breath about once a minute. And in some instances their hands and feet become cold, and their pulse, and breath, and all the symptoms of life forsake them for nearly an hour. Persons who have been in this situation have uniformly avowed, that they suffered no bodily pain, and that they had the entire command of their reason and reflection; and when recovered they could relate every thing which was said or done, near them, or which could possibly fall within their observation. From this it appears that their falling is neither the common fainting nor the nervous affection. Indeed this strange phenomenon appears to have taken every turn it possibly could to baffle the conjectures of those who are not willing to consider it a supernatural work. Persons have sometimes fallen on their way home from public worship, and sometimes after their arrival. In some cases, they have fallen when pursuing their common business on their farms, or when they had retired for private devotion. I observed above, that persons generally are seriously affected for some time previous to falling. In many cases however it is otherwise. Numbers of careless persons have fallen as suddenly as if struck with a flash of lightning. Many professed infidels, and other vicious characters have been arrested in this way; and sometimes at the very moment, when they were uttering their blasphemies against the work.

At the beginning of the revival in Shelby county, the appearances, as related to me by eye witnesses, were very surprising indeed. The revival had previously spread with irresistible power through the adjacent counties; and many of the religious people had attended distant sacraments, and were greatly benefitted. They were much engaged, and felt unusual freedom in their addresses at the Throne of Grace; for the outpouring of the divine Spirit, at the approaching sacrament in Shelby. The sacrament came on in September. The people as usual met on Friday, but they were all languid, and the exercises went on heavily. On Saturday and Sunday morning it was no better. At length the communion service commenced, and every thing was still lifeless. The minister of the place was speaking at one of the tables without any unusual liberty. All at once there were several shrieks from different parts of the assembly. Persons fell instantly in every direction. The feelings of the pious were suddenly revived; and the work went on with extraordinary power from that time till the conclusion of the solemnity.

These phenomena of falling are common to all ages and sexes, and to all sorts of characters; and when they fall they are differently exercised. Some pious people have fallen under a sense of ingratitude and hardness of heart; and others under affecting manifestations of the love and goodness of God. Many careless persons have fallen under legal convictions, and obtained comfort before they arose. But perhaps the most numerous class of all, are those who fall under distressing views of their guilt, who arise with the same fearful apprehensions, and continue in that state for some days, perhaps weeks,

before they obtain comfort. I have conversed with many who fell under the influence of comfortable feelings, and the account which they gave of their exercises, while they lay entranced, was very surprising. I know not how to give you a better idea of them, than by saying, that they appeared in many cases to surpass the dying exercises of Doctor Finley. Their minds appeared wholly swallowed up in contemplating the perfections of Deity as illustrated in the plan of salvation. And while they lay in all appearance senseless, and almost destitute of life, their minds were more vigorous and active, and their memories more retentive and accurate, than they had ever been before. I have heard respectable characters assert, that their manifestations of gospel truth were so clear, as to require some caution when they began to speak, lest they should use language, which might induce their hearers to suppose they had seen those things with their natural eyes. But at the same time, they had seen no image or sensible representation, nor indeed any thing, besides the old truths contained in the bible. Among those whose minds were filled with the most delightful communications of divine love, I but seldom observed any thing ecstatic. Their expressions were just and rational; they conversed with calmness and composure; and on first recovering the use of speech, they appeared like persons just recovering from a violent sickness, which had left them on the borders of the grave.

I have sometimes been present when persons who fell under the influence of convictions, obtained relief before they rose. On these occasions it was impossible not to observe how strongly the change of their minds was depicted in

their countenances. From a face of horror and despair, they assumed one which was open, luminous, and serene, and expressive of all the comfortable feelings of religion. As to those who fall down under legal convictions and continue in that state, they are not different from those who receive convictions in other revivals; excepting, that their distress is more severe. Indeed, extraordinary power is the leading characteristic of this revival. Both saints and sinners have more striking discoveries of the realities of another world, than I have ever known on any other occasion.

I trust I have said enough on this subject, to enable you to judge how far the charge of enthusiasm is applicable to it. Lord Littleton in his letter on the conversion of St. Paul observes (and I think very justly) that "Enthusiasm is a vain, self-righteous spirit, swelled with self sufficiency, and disposed to glory in its religious attainments." If this definition be a good one, there is perhaps as little enthusiasm in Kentucky as in any other revival. Never in my life have I seen more genuine marks of that humility, which disclaims the merit of its own duties, and looks to the Lord Jesus Christ as the only way of acceptance with God. I was indeed highly pleased to find that Christ was all and in all in their religion, as well as in the religion of the gospel. Christians in their highest attainments were most sensible of their entire dependence on divine grace; and it was truly affecting to hear with what agonizing anxiety awakened sinners inquired for Christ, as the only physician who could give them any help. Those who call these things enthusiasm, ought to tell us what they understand by the Spirit

of Christianity. In fact, Sir, this revival operates, as our Saviour promised the Holy Spirit should when sent into the world. It convinces of sin, of righteousness, and of judgment; a strong confirmation to my mind, both that the promise is divine, and that this is a remarkable fulfilment of it.

It would be of little avail to object to all this, that perhaps the professions of many of the people were counterfeited. Such an objection would rather establish what it meant to destroy. For where there is no reality there can be no counterfeit; and besides, when the general tenor of a work is such, as to dispose the more insincere professors to counterfeit what is right, the work itself must be genuine. But as an eye-witness in the case, I may be permitted to declare, that the professions of those under religious convictions, were generally marked with such a degree of engagedness and feeling, as wilful hypocrisy could hardly assume. The language of the heart when deeply impressed is easily distinguished from the language of affectation.

Upon the whole, Sir, I think the revival in Kentucky among the most extraordinary that have ever visited the church of Christ. And all things considered it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant, and religion at the point of expiring. Something of an extraordinary nature appeared necessary to arrest the attention of a giddy people, who were ready to conclude that Christianity was a fable and futurity a dream. This revival has done it. It has confounded infidelity, awed vice into silence, and brought numbers beyond calculation under serious impressions.

Whilst the blessed Saviour was calling home his people and building up his church in this remarkable way, opposition could not be silent. At this I have hinted above. But it is proper I should observe here, that the clamorous opposition which assailed the work at its first appearance has been in a great measure borne down before it. A large proportion of those who have fallen, were at first opposers; and their example has taught others to be cautious, if it has not taught them to be wise.

I have written on this subject to a greater length than I first intended. But if this account should give you any satisfaction, and be of any benefit to the common cause, I shall be fully gratified.

Yours with the highest esteem.

GEO. A. BAXTER.

Rev. Archibald Alexander.

Extract of a letter from a gentleman in Philadelphia to his friend in Hartford.

"I was last Sunday evening to hear Mr. — speak at the old College—it is fitted up so as to accommodate at least 1500 persons and it was so crowded the greater part of the audience were obliged to stand the whole time.— His subject was, the great condescension of the Almighty in reasoning with his creatures to persuade them to come to the truth, whereby their happiness would be increased here and hereafter.— Great attention and solemnity appeared in the people the whole time, and a more than common concern has taken place here on the subject of religion, and many enquiring what they shall do to be saved."

Given—By two friends of Missions, 1 doll. & 16 dolls. 90 cents.